

A  
**REVIEW**  
 OF THE  
**STATE**  
 OF THE  
**BRITISH NATION.**

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Tuesday, November 25. 1707.

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**I** Had not meddled with this Subject now, but that it appears levell'd, *first* at the Revolution, and *secondly* at her Majesty's Government; since if this old abdicated Doctrine be granted, they would soon boast over both as Usurpation.

I stated the Case in a late *Miscellanea* on that Subject, to which I refer, and leave this Question to be answer'd at their Leisure, for I suppose they won't make abundance of Haste in it; Whether supposing Monarchy to be the original Government, whether therefore Tyrant Monarchs must not be resisted?

I have advanc'd in former Papers also, that it has been the common Method of Divine Justice in the World to pull down Tyrants, by the Hands of those very People that have been oppress'd by them, and to retaliate

the Murthers and Violences they have committed in the same Manner, they have committed them.

*Adonibezec*, who had cut off the Fingers and Toes of threescore and ten Kings, by the meer Barbarity of his Nature, and unbounded Insults of his Pride, had the same Punishment appoiated him by Heaven's Justice in the very Circumstance of it, *Judges* 1. 7. And no Regard was had to his Royal Dignity and Crown.

*Ahab*, who spilt the innocent Blood of his Subject *Naboth*, meerly to satisfy the Lust of a Tyrant, in spitting his Inheritance, and cast his murder'd Body out into the Streets to the Dogs, had the Dogs licking his Blood, *perhaps the same Dogs too*, in the very same Place, when Vengeance following his Tyranny, he was wounded, and dying.

dying out of the Battle of *Ramoth Gilead*, 1 *Kings*, 22. 38. And *Jehu* was rewarded for the Destruction of that Tyrant and his Houses.

*Haman*, a Prince, tho' not a King, and an Instrument as well as an Exciter of the Murder of the Captive *Jews*, we find hang'd and all his Sons, on the same Gallows he had prepar'd for the Destruction of innocent *Mordecai*.

This would make a good Application to his most Christian Majesty, and I wish he would permit himself to read that Scripture in the 3<sup>d</sup> of *Isaiab*, v. 1. *Woe unto thee that spoilest, and thou wast not spoiled, and dealest treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoil, thou shalt be spoiled, and when thou shalt make an End to deal treacherously, they shall deal treacherously with thee.*

Shall I descend to prophane History, and show the Nation's deposing Tyranny; not a Nation in the World but gives us ~~many~~ <sup>powerful</sup> Instances of the Hand of Divine Justice following Tyrants, even by a visible Stroke of Justice, and pursuing them to their Destruction, by the very People they have oppress'd; nay, this very King of France himself enjoys the Crown of that Kingdom, by the Power and Valour of that very People, who pulled down the House of *Valois*

for their Cruelty and Persecution? Shall we search the Judgments of GOD on that bloody House, how their Monster of Persecution and Hypocrisie, *Charles IX.* dy'd mad; how *Henry II.* was kill'd by a Wound in the Eye, having promised to glut his Eyes with the Blood of his Subjects; how *Henry III.* who basely murder'd the Duke of *Guise*, by causing him to be assassinated as he went into the Council-Chamber, was afterwards basely murder'd, being stabb'd in his Tent by a *Facoltie* Fryar, after having been declared a Tyrant, and formally deposed by his People?

Should we search the *Persian*, *Græcian* and *Roman* Empires, from *Sardanapalus* down to *Tarquin Julius Cæsar*, and afterwards down to *Adolph of Nassau*? How are the Histories of all those Times full of Instances of the miserable Ends of Tyrants, and Invaders of the Nations Properties?

From the Beginning of History it is remarkable, that Nations have all along thought it just as well as proper to pull down Oppression; and therefore if it be objected, that this is to put the Sword into the Hand of Subjects to insult Government, and raise that worst of Crimes, Rebellion—Let me mingle the *Old* Story with a little Mirth, as well as History, some of the Lines I suppose, the Author may have seen before.

When Kings against the King of Kings rebel,  
And the Crown'd Christian turns an Infidel;  
When Mortal Man his Maker once defies,  
We may the Man, tho' not the King, despise;  
The just Distinction's here exactly shown,  
Between the Man that wears it, and the Crown.  
For if to Blood and Rapine they descend,  
And by their Right Divine the Crown defend,  
Trample on Justice, and suppress the Law,  
And think the Crown must injur'd Subjects awe;  
Nature directs the Nations what to do,  
And Nations Nature's Dictates always will pursue:  
The Sanction of the Crown's at once transferr'd,  
Blood calls for Blood, and Nature will be heard;  
The Crown no more can such a Wretch defend,  
He's damn'd by Nature's Law, his Reign must end:  
What tho' by Strength of Hand he keeps the Crown,  
He's no more King, tho' he possess the Throne;  
Tyrant and King are vastly different things,  
We're robb'd by Tyrants, but we are rul'd by Kings;

*These*



*These* may uphold, but those o're-turn a State,  
That is the Man, and *This* the Magistrate;  
Our Safety must on *this* Distinction rest,  
For *this* we must obey, and *that* we should resist.

If it be ask'd, how the Distinction's known,  
Oppression marks him out, the Nations groan;  
The Laws dispens'd, the Injuries, the Blood,  
Are Languages by all Men understood:  
The Voice of Bondage and Destruction's known,  
And summons all Men to defend their own;  
Freedom's the common Right of all Mankind,  
And they that slight it, leave their Sence behind;  
No Laws of GOD our Properties expose,  
Kings are our Guards, those Freedoms to enclose;  
And they who, what they should defend, invade,  
Forfeit their Office, have their Trust betray'd  
To him, that first employ'd them, shall account,  
As Sovereign Power does Human Power surmount.

Nor that alone; but they that are oppress'd,  
Shall take that Power away, which he possess'd;  
So far shall punish Mischiefs done before,  
As to prevent the willing Wretch from more;  
Shall take the Sovereign Glory from his Head,  
And set up Right to govern in his Stead.

The Laws of Nature dictate to the Sence,  
That all Men claim the Right of Self-Defence;  
Even they that swear a larger Debt to pay,  
Insult their Maker, if they thus obey;  
Subjection's always to be understood,  
Saving the Laws of Nature and of GOD.  
Immortal Power has the superiour Sway,  
This People must observe, and Kings obey;  
If the Crown'd Wretch rebels and fights with Heaven,  
The Voice of Nature speaks, the Signal's given.  
People must never with th' Invader joyn,  
His Crown falls off of Course, his Scepter's vain,  
By whatsoever Right he came to reign.

From this just Cause it always comes to pass,  
Let the Fool Man be ne're so much an Ass;  
The Laws of Nature ne're so much oppress'd,  
The Passive Wretch be ne're so much a Jest;  
The just Dominion of Eternal Right  
Dissolves the Mist at last, and clears his Sight.

The Passive Contradictions are so plain,  
 Such vile direct Absurdities maintain;  
 They bring the wheel'd Wretch to such a Case,  
 He may be damn'd in spite of Sovereign Grace:  
 Suppose a Tyrant dooms a Man to die,  
 And bids him hang himself; if he'll obey,  
 Let Mankind answer for his future State,  
 'Tis my Opinion, all Men know his Fate;  
 Those Men will damn him too, if he refuse,  
 Th' unhappy Wretch is left no Room to chuse;  
 Fate has hedg'd up his undirected Way,  
 He dies, if he'll refuse; he's damn'd, if he'll obey.

If this does not clear up the Title, that Tyrants may be deposed, and Subjects may by Force resist Violence, and take up Arms to recover their Liberties, both Civil and Religious, tho' 'twere against their own Lawful Sovereign, I may give you some more Fragments hereafter.

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